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TILL the last century was well on its way, no one in any of the Reformed churches in England, least of all in the Church of England itself, was heard to say that for those who in the present life had rejected the mercy of God in the Gospel of His Son, and died impenitent, was there hope of salvation in the world to come. This conviction had been wrought in men's minds less by direct instruction than by the constant hearing of the scriptures which were plentifully read whenever the congregations were gathered together for the worship of God.

Great was the amazement and deep the sorrow of devout minds when the first note of doubt of the truth of the scriptures was struck within the pale of the church itself. Thoughtful Christians saw in it what has been most unhappily fulfilled, an increase of ungodliness through the abatement of reverence and godly fear. The floodgates of contempt and derision against what was called obsolete beliefs were opened and liberty for every man, to do what was right in his own eyes began to be proclaimed. The wrath of God against sin and unbelief was reduced to a minimum, and believers began sadly to ask, "If the foundations be destroyed what shall the righteous do"! What, indeed, when the throne of unbelief is set up in the worldly mind, and man's judgment is declared to be the infallible expounder of man's destiny in the world to come.

Thus far this question has not been openly agitated amongst ourselves. But the time seems now to have come when the word of the Lord should be spoken. For this is not a question of church policy, but a question which concerns every human being. What will become of me when I die?

A book is being circulated in our midst which professes to answer this question, and answer it in such a manner as to leave little cause for the worldly to fear what will befall them in the last great day. It is entitled "Our Life After Death."

Some who, like myself, have been brought up in the reformed faith of the Church of England, have placed the book

in my hands with a request for my opinion thereupon. The following pages contain, not my opinion, but, I believe, the testimony of the Lord as it lies straight in His Book. I claim no superiority of learning. My only boast is that I have, thank God, been taught to read, and, I think, a child who can read may understand what is written. I write less for believers than for those simple-minded souls who, without professing to be religious, have a conscience, and are sincerely desirous to be told what the Bible says concerning the future which must come to all. That there are many of this sort, the interest with which the Revision of the Authorized Version of the Scriptures was awaited some years ago is proof. Men do not wear their conscience on their sleeve, but I believe there is more concern in men's minds about the future than meets the eye.

It was foretold by our Lord and His Apostles that the preaching of the Gospel in its grace and blessedness would be greatly despised and set at naught in the latter days. As we see this plainly coming to pass in our time it is the more necessary now to insist on the fearful consequences of rejecting it. As man to man, and not as cleric, I write.

HADES AND GE-ENNA EXPLAINED.

Greek Testament.

Hades, "hell," (A. V.), where the souls of the wicked after death await the judgment. Ge-enna, "hell," (A. V. and R. V.), where the wicked in their bodies are sent after judgment.

Greek Mythology.

Hades, "a dark, dreadful abode deep down in the earth," (Enc'y. Britt.) where the souls of men after death went to receive the recompense of their deeds, good or bad, done on earth.

Hebrew Tradition.

Gehenna (Greek, Geenna), the valley of Hinnom—"a deep, narrow glen to the S. of Jerusalem, where, after the introduction of the worship of the fire-gods by Abaz, the idolatrous Jews offered their children to Moloch. (2 Chr. 28.3, 23.6, Jer. 7.31, 19., 2-6). It became in later times the image of the place of everlasting punishment." Dictionary of the Bible, Centennial Edition.

PART I. HADES ("HELL" A. V.)

The writer in the book above referred to gives a minute description of what (as he supposes) takes place in Hades with regard to the souls of men sent there after death.

In answer to the question what will become of us when we die, he says that all of the Christian name, good and bad, will go into an intermediate state called Hades in the Greek tongue, and there the wicked will enjoy the benefit of the counsel and instruction of the righteous, and thus attaining repentance and amendment of life, the issue will be their eternal salvation.

Now I think no student of the Bible would think of seriously combating such a theory as this, were it not for the hope that the very appeal to the scriptures made in so doing would bring into clearer light the immutability of God's counsel concerning those who defy His justice and reject His mercy.

First, then, with regard to the righteous and the wicked alike going to the same place, and that place Hades, the reader shall see by actual quotation that it is clean contrary to the scripture. Let me first observe concerning Hades that the word was never heard in religious teaching nor appeared in the English Bible till doubts concerning the truth of scripture began to be agitated. In the Authorized Version it was always translated "hell." This writer accuses the translators of ignorance of the Greek language on this behalf. We shall see presently what reason he has for such a charge.

I now submit to the reader's inspection all the passages in the Greek Testament in which the word Hades occurs. They are eleven in number, and the reader will see with his own eyes all that is said in scripture in direct reference to this word, and thus the more clearly perceive the error into which the writer has fallen.

A list of all the passages in the Greek Testament in which the word Hades, translated "hell" in the Authorized Version, appears:

1 and 2. "Thou Capernaum shalt be cast down to Hell." (Hades.) Matt. 11, 23. Lu. 10, 15.

3. "The gates of Hell (Hades) shall not prevail against it" (the church.)

4. "In Hell (Hades) he lifted up his eyes, being in torments. Lu. 16, 23.

5, 6. "Thou wilt not leave my soul in Hell." (Hades.)
Ac. 2, 27 and 2, 31.

7. "O Hell (Hades) where is thy victory?" 1 Cor.
15, 55.

8. (I) "have the keys of Hell (Hades) and of death."
Rev. 1, 18.

9. "Behold a pale horse, and his name that sat on him
was Death, and Hell (Hades) followed with him." Rev, 6, 8.

10, 11. "Death and Hell (Hades) delivered up the
dead which were in them." "And Death and Hell (Hades)
were cast into the lake of fire. This is the second death."
Rev. 20., 13 and 14.

From numbers 1 and 2 we perceive that the wicked are
cast down to Hades ("Hell") when they die.

From 3 and 4, that from the gates of Hades ("Hell")
proceed the evil spirits,—“rulers of the darkness of this world”
(Eph. 6)—to tempt and seduce the children of men and
to assault the church of Christ. We also perceive the further
truth that, while the Church of Christ exists on earth, Hades
is the proper, though not final, abode or headquarters of the
devil and his angels, and that to these are added continuously
the spirits or souls of the wicked when they die.

In 7 the church is represented as triumphing over Hades
through faith in Jesus. z

In 5 and 6, Christ, who Himself descended to Hades
("Hell") after death, expresses His confidence that God
would not leave His soul there.

In 8, 9, 10 and 11 (1) Hades is associated with Death;
(2) Christ keeps the keys of Hades and of Death; (3) Death,
followed by Hades, goes forth to assault the church; (4) and
lastly, in the day of judgment, Hades and Death are together
cast into the lake of fire.

From all this you perceive that they are the wicked
and they alone, who are "cast down" to Hades and are in
torment" there, their torment being not only that which
is incidental to their situation but the added terror of looking
forward to judgment to come, knowing that for them there
remaineth no more sacrifice for sins, but a certain fearful
looking for of judgment and fiery indignation that shall
devour the adversaries. (Heb. 10., 26, 27.) In all this is
there any suggestion that the righteous are in this company?

This then is Hades, and if to be in "torments," and to
sojourn with devils be hell, this is "hell"; the first hell; a

lower hell awaiting them in the last day, as we shall see later on.

Thus the writer's assertion that the righteous as well as the wicked go to Hades (hell) when they die is plainly imaginative. This, surely, is not only a grave error in itself and a serious blemish on the accuracy of his scriptural research, but also a fatal blow to his assumed position, namely, that the presence of the righteous is a blessing to the wicked in that abode; and that his idea of Hades being a "school" for the wicked is but a dream. While I do not accuse him in this of wilful perversion of scripture, I might, I hope, without offence, suggest that he might do worse than go to school himself, and learn of Him whose words are not dreams but realities. I must do him the justice of saying that not a few learned divines have taught that all alike go to Hades, yet still with an impassable gulf between the righteous and the wicked. I believe they did this, not through personal reference to the scripture, but through following previous writers. But, perhaps, the immediate cause of his error was the Greek Mythology, which taught that all, good and bad, went to Hades. But even in that system there was a strict line of separation between them, so that they could have no intercourse the one with the other.

But here we must notice what I conceive to be this writer's great fault, namely, his endeavor to bend scripture to suit his purpose.

In the passage above referred to it is said that between the righteous in Abraham's bosom, and the wicked in Hades, there was a "great gulf" fixed, and that the former were seen by the latter "afar off," so that passage from one to the other was impossible.

Now it is obvious from the writer's standpoint that to have taken this in its proper sense, would be fatal to his theory. The idea of a "school" in Hades would come to naught.

How does he get over the difficulty? In this way: the "great gulf," he says, is a moral, not a local separation, such a separation as often obtains in the earth-life, where a radical difference of character is as a gulf between one and another; and thus, having by this interpretation established intercourse between the two, he carries out the notion to its legitimate but astonishing conclusion. Hades is not only a place of

instruction for the wicked, but a place where the righteous also go to perfect themselves in holiness. Thus it comes to pass that the way from Hades to Abraham's bosom is occupied by the saints in different degrees of advancement. I leave such methods of interpretation to the judgment of the reader.

I think it will be of interest, however, and tend to the further elucidation of the whole subject, to enquire how the heathen word Hades came to be introduced into the inspired scriptures. Why did our Lord borrow a word from heathen mythology, to signify the place of the wicked dead? For this reason. Hades was the word in the Greek language which most nearly described that state as it had been taught in the Hebrew scriptures. Long before our Lord's time the Hebrew language having ceased to be generally spoken, the Old Testament Scriptures were translated into the Greek, as more generally understood; just as, with ourselves, the Greek New Testament is translated into English for the same reason. In this Greek version of the Hebrew scriptures, the Hebrew word for "hell" was always translated by the word "Hades." No better word could be found, for it broadly signified the same thing—the place of the wicked after death. Thus it came to pass that the word Hades became current among the Greeks and Jews in this sense, just as the word "hell" is current amongst ourselves in precisely the same sense. Hence we can see why, in our Authorized Version, Hades is never literally translated, being, to the generality of readers, a word from an unknown tongue, conveying no meaning to their minds. But there was already a word in English which gave the sense as our Lord expressed it. That word is "hell." It boots not to enquire into its origin; it was a true English word. Let it be granted that, like many other religious terms, it had been overlaid with many superstitions and absurd ideas, yet no one will deny that, whenever it is mentioned, the first thought that comes to mind is the place where the wicked go when they die. No other word in English can so accurately give to English ears the meaning of Hades as used in scripture.

How wisely, then, did the scholars, who made the Authorized Version, translate the word "hell" instead of Hades. How rashly, to say the least, did our author accuse them of ignorance in so doing!

But to proceed to the second part of the writer's alleged reformation in Hades. Not only is there a "school" of instruction there, but also a preaching of the gospel.

First it *incontrovertibly* appears (he says) from Pe. 3, that our Lord preached there to the spirits of the ante-diluvians. Was he aware that to establish this assertion he had recourse to one of the most *controverted* passages in the New Testament: that many of the most eminent writers in ancient and modern times maintain that the passage can bear but one interpretation, namely, that Christ in the spirit preached by Noah the gospel of forgiveness to the antediluvians when alive upon the earth. I imagine that few who have respect to the harmonies of scripture and the grammar of the passage can come to any other conclusion. What but the charms of a fascinating theory could have induced the writer to say that his interpretation of the Apostle's meaning was *incontrovertible*? Apart from this it is plain that Christ did not descend to Hades as a preacher, or a saviour, but as a transgressor; executed as such, God not interfering, He descended there like all sinners, with only half his nature, in which as son of man He had preached on earth.

But this is not all. This writer maintains that the commission given to the "disciples" to preach the gospel in all the world, includes Hades. All faithful members of the church, when they die, go to Hades to fulfil this mission. But what are the terms of the gospel commission? "Go ye, therefore, and teach all nations; "go ye into all the world and preach the gospel to every creature." Does not this mean every creature of the nations on earth, and of the world on earth? Can it mean every creature in Hades as well? Can the earthly ordinances of the gospel be made effectual on the spirits which sojourn there? The gospel commission says "baptizing them." Can spirits be baptized with water; can they be born again in Hades? Can they eat the bread and drink the wine in memory of the Saviour's death "till he come?" How is it possible to think that such a gospel could be preached to spirits who are already sent to be with Satan and his angels for want of faith, faith in the Son of God? How solemn are our Lord's words: "He that hath the Son hath life; but he that hath not the Son shall not see life, but the wrath of God abideth on him." Here let me notice another flaw in the ground taken by this writer. The gospel teaches that a man enters the kingdom of heaven when

he is born of God. Now a new-born child, though inexperienced and uncultivated, is alive and perfect, as a child of man, worthy to be numbered in the *kingdom*. So he that is born of God is alive, and partakes "of the divine nature by his mere birth, and fit for the society of the saints. No, says this writer, it is of necessity that a man converted at the 11th hour, as the thief upon the cross was, should go to Hades to be perfected. Where did he learn this? Consider what took place between this man and our Lord. His prayer, "Lord remember me when thou comest in thy kingdom," is proof that he saw the kingdom by faith. But "except a man be born again he cannot see the Kingdom of God." (Joh. 3.) Therefore he was born again: at the eleventh hour he became a son of God. Therefore to him as a *son* of God, to the manner born, our Lord replied, "To-day thou shalt be with me in Paradise."

I will make but one further remark upon this part of the writer's theories concerning the Hades life.

To each one of his conceptions he adds some more or less practical remarks concerning advancement in the godly life. But in every case the motive is drawn from the Hades life. It is virtually a new gospel which he preaches. For the motive assigned for holy living by our Lord and His Apostles is ever the grace and love of our Saviour Jesus Christ, as set forth in the gospel. This is so constantly appealed to by them for vigilance in our walk and conversation that it requires no more than to mention it.

PART SECOND.

Ge-en-na.

Having examined in the light of scripture our author's interpretation of Hades, we now proceed to shew how he deals with Ge-en-na.

We shall see that though he has made the gospel to be preached in Hades, he has no faith in its sufficiency. He calls in purgatory to his aid. This is how he speaks of those who are cast into Ge-en-na. They will be saved, "but so as by fire." The gospel teaches that men are saved by their faith. They have even now in the present world passed from death unto life.

To say that Ge-en-na is a purgatorial fire contradicts the word of the Lord. It is the lowest hell; to which the wicked will be consigned in the day of judgment, according to that which is written. (Deut. 32, 22.) "For a fire is kindled in mine anger and shall burn into the lowest hell and shall consume the earth with her increase and set on fire the foundations of the mountains." Our Lord's warning to His disciples is familiar to every reader, as when He told them it were better for them to cut off the right hand and to pluck out the right eye, and cast them away, than for their whole body to be cast into "hell fire," the fire of Ge-en-na (Matt. 18, 9), "where the worm dieth not, and the fire is not quenched." (Mark 9, 44.)

This is the final judgment. As our Lord said to His disobedient hearers (Matt. 23, 33) "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" That is, the judgment of Ge-en-na," for such is the word translated "damnation." To be cast into Ge-en-na will be the doom of the wicked in the last great day.

And here, in the harmony of scripture we perceive the awful procedure of the justice of God. When that day comes, the day to which the lost in Hades looked forward with terror and fearful foreboding, they will come forth to stand at the left hand of their Judge. To put the climax to their misery, and accentuate the justice of their condemnation, they will stand there in their bodies. For so the scripture declares. (Ac. 24, 15.) "There shall be a resurrection of the dead, both of the just and unjust," and our Lord's words confirm it, "not that your whole *bodies* be cast into Ge-en-na." At their departure, then, from prison to judgment, or on their way, "in a moment, in the twinkling of an eye," they will be clothed in mortal flesh, even in the very bodies in which they have sinned, and in which they have despised the mercy, and derided the justice, of the Most High. Memory, remorse, despair, will surely then take the place of boasting and confidence.

Where, in the sentence which will then be pronounced, is there any suggestion of appeal or deliverance? (Matt. 25, 41.) "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Is there aught but finality here? Is there any note of those gracious invitations so common in the scriptures being extended to them now? 'Return unto me, for I have redeemed you! why will ye die?

Now it is "Depart from me." The writer passes lightly over these links of the awful chain of events, and glancing at the fire says: "Everlasting is not the meaning of eternal. 'Age' is the meaning." Let me assure the reader that everlasting is the radical meaning of the word. "Age" is simply its limitation. All absolutes have cases of limitation. The ordinances of the law were for the "age" of the law. They were absolute for that period. The ordinances of the gospel were for the "age" of the gospel, and are absolute for that period. "Age" is the time-limit of "everlasting" for those periods. But what "age" follows the gospel period? That, surely, is summed up, concluded and ended, in the judgment of mankind, when all will be judged according to the things done in the body; not according to the things which they have done in Hades, or according to that which they suffer in Ge-en-na. When all go away to receive their respective awards; when the righteous go to their inheritance in heaven, and the wicked to their punishment in hell, let those who see any note or suggestion of alteration in those awards point it out. The terms of the sentence itself, "*Depart from me, ye cursed,*" suggest despair. In the mouth of him who wept over ruined Jerusalem, it was not an insolent taunt, but a divine expression of the justice of their doom. The very heavens (Ps. 50) will declare the righteousness of the Lord God, the Saviour and the judge, in the words of the law which cannot be broken. "Cursed is everyone that continueth not in all things written in the book of the law to do them." In these words, taken by themselves, what is there but absolute, irremediable perdition? O what a note of despised love is in them! "Depart from me"; from me, who would have saved you; from me who became a curse for you, that you might be saved; from me who entreated you to look unto me and be saved all the ends of the earth, and "ye would not." We, who are but a voice to declare the word of the Lord, is it in insolence or arrogance that we seek to utter it in all its awful significance? Do we exaggerate? In all the references to his coming made by our Lord or His Apostles, is there any token of softening or toning down the terror of those who are unprepared to meet Him? On the contrary, all the powers of language are taxed to the uttermost when they say of them (2 Thess. 1, 9) that they shall be "punished with everlasting destruction from the presence of the Lord, and from the glory of His Power;" and when they

themselves will say to the mountains (Rev. 6, 16) "Fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." What but grief and dread and loving sympathy can be in our minds when we tell of these things? If some are hard and unfeeling should all be accused? Or what prayer so becoming for them and ourselves as that which we use when a brother or sister whose time has come, is laid in the grave. "Yet O Lord! God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death."

The spirit of self-will is naturally so strong in us that it is not always easy to look straight at the truth. The Book of the Revelation, so far as its figures are concerned, is one of the most easily understood; prophecies of twenty-five hundred years, there referred to, are fulfilled in the sight of all who will look; those of the future, terrible and sublime, are to the believing mind sure to come; and as to the promises and threatenings concerning its perusal who, in sober thought can withstand them! (Rev. 1-3; 22, 18, 19.) Yet to build up the fabric of our fancies we deal with this God-given book (Rev. 1-1) as a common and unclean thing! Such is our nature when given the reins.

There are two ways of interpreting the scriptures. One starts from the imagination and makes all things bend to that, whether willing or unwilling.

The other takes some cardinal truth as it stands in the word and brings to its confirmation all that topically and harmoniously coalesces therewith; in other words "compares scripture with scripture." (1 Cor. 2.) This is true spiritual induction. Induction is the highest term in science; which if it had been followed even in natural things would have preserved some would be wise men from many errors and absurdities with which they have flooded the world.

It is to slander the gospel, and, without distinction, the preachers of the gospel, to assert that it denounces unending woe as the portion of the vast majority of mankind. It includes only those who, having heard the call of the Son of God, reject Him. It includes especially those who in malice against the truth are of Satan's mind, and therefore, fit dwellers with him.

For the heathens who have never heard the message of divine love, I need only refer the reader to the Apostle's

argument in Ro. i. 18 to ii. 15, for full light on their condition.

But more than this, there are multitudes in Christian lands who are virtually in a heathen condition; no message of mercy has reached their understandings; and that these will be equitably dealt with as the Apostle teaches, who can doubt.

Consider the effect of this writer's teaching on the worldly mind. What does such a mind above all things desire but to have, without restraint of conscience, its fill of worldly delights? If such a book as this, from a professed minister of the Gospel, meets his eye, he will hail it gladly. O my soul, take thine ease, eat, drink, and be merry. I will face it. Is not this the effect of such teaching? Is it not apparent that from the outbreak of scepticism in the church some half century ago, things have been steadily going from bad to worse against the faith once for all delivered to the saints? Nay, is it not so declared by the word of the Lord concerning the latter days? When the written word, for the generality, shall have become a dead letter, and the ministry thereof a lifeless ordinance, and this time seems fast approaching, then shall they that dwell upon the earth rejoice over them,—the dead witnesses,—and make merry, and shall send gifts one to another." (Rev. 11, 10.) Surely by this softening down, at our own will and pleasure, the wrath of the Eternal God, we are strengthening "the hands of the wicked that he should not return from his wicked way by *promising him life*." (Ezek. 13, 22.)

The first lie ever told on earth promised life to the transgressor: "Ye shall not surely die." (Gen. 3.) It was believed; sin entered into the world: and death by sin. (Ro. 5-12.)

Not Life, but Death after Death: the SECOND DEATH: is the doom of the impenitent.

Fellow citizens of a city dear to me, where, with my wife, I have, in the midst of much kindness, spent a half century of happy years, hear the words of an old man with one foot in the grave. Think of these things. Run no risk. To believe in God's word, however fearful may be its tenor, cannot harm you, but will certainly save you.

Consider this: How terrible a thing it must be to reject the salvation of God. There was no other way of saving the lost children of men but by giving His own Son.

With reverence let us say it, there was a struggle in the mind of God to decide which He should spare. Should he give up the world to eternal judgment, and spare His Son? He could not; he so loved the world that he gave up His own Son, that whosoever believeth on Him should not perish but have everlasting life. Can He do this over again?

It is no light thing to despise this gift. How careful should we be not to underrate the awful consequences attributed to it in the scriptures of truth. "Let us, then, have grace, whereby we may serve God acceptably with reverence and godly fear. For our God is a consuming fire."

EDWARD CRIDGE.

Marifield, Victoria, B. C., 4th March, 1906.



APPENDIX

1. On Christ's preaching in Hell.

Pearson on the Creed. Vol. 1, p. 285.

"Whether therefore we consider the authorities first introducing this opinion, which were apocryphal, or the testimonies of scripture, forced and improbable; or the nature of this preaching, inconsistent with the gospel; or the persons to whom Christ should be thought to preach (which if dead in the faith and fear of God, wanted no such instruction: if departed in infidelity and disobedience were unworthy and incapable of such a dispensation); this preaching of Christ to the spirits in prison cannot be admitted either as the end or as the means proper to effect the end of His descent into hell."

2. McElhinney. "Eternal Hope" Reviewed, p. 7.

We have a solemn warning from the lips of our Lord Himself, of the danger of "eternal sin," (Mark III., 29), R. V., teaching us that all penalty, under the divine administration, forms a part of the indissoluble chain of cause and effect which is fixed in the nature of things. If there be unending penalty, it will be but the consequence of unending sin. The perpetual continuance of a penal retribution presupposes the perpetuity of transgression. We have no authority, then, either in scripture or reason, to affirm that future penalties will be the direct infliction by the hand of the Supreme Ruler, of nameless torments."

3. God's Equitable Dealing, *Ib.*, p. 8. With Bishop Butler, we enter solemn protest against those of our opponents who "forget or explain away, after acknowledging it in words," the truth that every one shall be equitably dealt with; that all shadow of injustice, and indeed, all harsh appearances, in this various economy of Providence, would be lost, if we would keep in mind that every merciful allowance shall be made, and no more be required of any one than what might have been equitably expected of him from the circumstances in which he was placed."

4. *Ib.* p. 25. "By the words 'everlasting,' 'for-

ever,' scripture is wont to mean nothing else than endless duration. Then, what a fond fancy is it to suppose that eternal punishment means long-continued punishment, while eternal life means life without end, since Christ, in the very same passage, spoke of both in similar terms in one and the same sentence."

"These shall go away into everlasting punishment, but the righteous into life eternal. If both destinies are 'eternal,' then we must either understand both as long-continued, but at least terminating, or both as endless. For they are correlative—on the one hand, punishment eternal; on the other hand life eternal. And to say in one and the same sense life eternal shall be endless, punishment eternal shall come to an end, is the height of absurdity. Wherefore, as the eternal of the saints shall be endless, so, too, the eternal punishment of those who are doomed to it shall have no end." From Augustine "City of God," c. 23.

"So Athanasius and Chrysostom of the Eastern Church." McElhinney.

4. "Everlasting Punishment." Book of Homilies. Book I., Hom. XI., pt. III (p. 91.) The Homilies were appointed to be read in churches. See Art. 35. "The punishment of the body, although it be death, hath an end; but the punishment of the soul, which St. John calleth the second death, is everlasting; there shall be fire and brimstone, there shall be weeping and gnashing of teeth; the worm that shall there gnaw the conscience of the damned shall never die."

5. Aion, translated "Age," and "world," is compounded of two Greek words, aei, always, and on, being; making together the compound "always-being"; well translated by the English compound "everlasting." The limited and unlimited uses of the word can be well distinguished in our Lord's discourses in all the gospels, especially in the Greek.

6. Orthographical. Greek Testament. "Geenna." "Concordance" to the same. "Ge-en-na." The aspirate (as in Gehenna) is not possible in this Greek word.

A volume in two words (1) Paidia, fatherly chastisement of the righteous. Heb. 12, 5; (Greek N. Testament); (2) Kolasis, judicial punishment of the wicked. Mat. 25, 11; 2 Pe. 2, 9.

The former is never used of the wicked; the latter never of the righteous.